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[For the American Spiritualist.]

Not a Dream.

BY HUDSON TUTTLE.

I dreamed! 'Twas at the noon of night!
I saw a floating shape of light
In the depth of the azure line way;
An angel robed in purest snow,
Her face with heaven's soft light aglow,
Like a beam of the moon cast astray.

A cypress wreath entwined her hair,
So softly brown and golden fair;
Oh, I said, tarry not for to-night—
My heart beat quick; fast came my breath,
I knew the angel's word was death,
Of our darlings, oh which would it blight?

The angel came and sweetly smiled,
She said: "I come to claim my child."
And her cypress to amaranth bloomed.
Two angels winged the ambient air—
Ah, one was so exceeding fair,
We ken'd not our high hopes were entombed.

A storm fell down and hid the moon;
It hid the light of heaven full soon,
And despair like a wolf tore my breast;
A star through stifling blackness broke;
A well-known voice in music spoke;
And the winds bore away my unrest.

Zoroaster and Maxims from the Zend Avesta.

Zoroaster, the God-Man of the Persians, was attended by miracles from his birth. Evil spirits sought to destroy the child, but good spirits came and protected him. The evil spirits threw him into the flaming fire, where his mother found him sweetly sleeping. For twenty years he lived in the wilderness, then he retired to a lonely mountain and devoted himself to contemplation. There in flaming clouds of fire Ormuzd gave him the Book of Laws, the Zend Avesta. When he wished to die, he invoked the spirit of the constellation Orion, and was consumed by celestial fire. He is called the "Living Star," the "Just Judge," the "Blessed."

In the Zend Avesta, or Living Word, there are moral maxims, worthy of any age.

"Do not allow yourselves to be carried away with anger."

"Reply to thine enemy with gentleness."

"Avoid anything calculated to injure others."

"Take not that which belongs to another."

"Be not envious, avaricious, proud, or vain. Haughty thoughts and thirst of gold are sins."

"To refuse hospitality and not succor the poor, are sins."

"Be scrupulous to observe the truth in all things."

"Fornication and immodest looks are sins."

"To think evil is a sin."

"Strive, therefore, to keep pure in body and mind."

"Every man who is pure in thought, words and actions, will go to the celestial regions. Every man who is evil in thought, word, or actions, will go to a place of punishment."

Free Agency.

Man is free to do right or wrong. The truth has been presented to him; error has been presented to him; he is free to judge which he will take; but only free inasmuch as Deity is infinite goodness; and as there is no infinite principle of evil, he cannot go in that direction beyond the moral limits of the soul, whilst in goodness he can go onward forever, to Jehovah. He is here to judge which he will take, right or wrong, but at the same time he is not free to make the wrong permanently triumphant, for it can never be so. The right is the infinite, and consequently it always predominates over ignorance, error and darkness.—Mrs. Cora L. V. Tappan.

Condition.

You see the wood-chopper felling the tree. The man represents a certain force, or idea, which is being applied to overcome another force or idea, which the tree represents. The two antagonistic forces are the product of the same spirit under different conditions. To state it differently, we see two individualities manifested through two different organisms of what we call matter. A million years ago, or when the earth was but a gaseous or liquid sphere with stone crust, before any animal or man had been produced, these two individualities now known as man and tree, were shut up as parts of the same great stone shell, or gaseous sea, with no appreciable difference of condition, may be. From that period upward to the present, they have been moving in paths of evolution not just alike. The present outcome of all this vast evolution is the man and tree. What determined the difference? Difference of condition, nothing else, we think. Spirit, under one set of conditions, evolved a man. Like spirit, under another set, evolved the tree. The lapidary holds in his hand the crystal he is about to cut and polish. They represent two individualities of organism very widely apart in the scale of development. If we could trace backward the lines of evolution over which they came, we should find them converging a little the very first step we took; may be ten thousand years earlier we might find them coalesce, intersect—the man and crystal of to-day, at this earlier period organized alike, both in the same stage of development. Still further back, our crystal may be stood highest in organization, our man the lower.

What determined this difference? Condition, solely, we think. Had the earthquake rent the rock-stratum one hundredth part of an inch one side of the line which it did, perchance our crystal might to-day have been organized as a man. The difference of condition of one hundredth part of an inch is a wonderful fate.

A sister of mercy, who, in purity and love, spends life in blessing and serving the outcast and criminal, sits in a dungeon bending over the form of a woman, the vilest of the vile, one of the community's lowest criminals. The two represent the moral antipodes of social life. What determined the difference? Condition. The same spirit is seeking to manifest itself through each. A pin falling differently from what it did might have made Napoleon a drizzling idiot. Who can conceive the change in the history of Europe that would have resulted from so trivial an event? The conditioning of each individual, whether crystal, tree, or man, is the product of the whole universe. It is the resultant of the evolution of the infinite spirit at the point where the individuality appears. Is everything so mutable? We like Plato's answer to this. In his "Timæus," he says, "There is the ever-existent, the infinite essence, which has no generation, no change, but exists according to sameness."

This we should call the spiritual foundation of the universe, the innermost unchanging spirit of each creature and thing. By right of this, each individual is part of the infinite unchanging essence. "There is also," says Plato, "that which is in a state of generation, and becoming, but never is." If we understand him, that which is in a constant state of generation, and becoming, is the form or manifestation of the spirit or essence. Each creature, each individual, is a compound of the two, essence and form. Primarily, each tree, bird, or man, is a portion of the infinite essence, which never changes through all eternity. No disease corrupts it, no crime pollutes it, no education exalts it. Secondly, each has a form or manifestation which is constantly changing, being generated, and decaying. Herein is the difference of individuality—in the form or manifestation of the soul, not in the soul itself.

Through all this generation of forms, which we call material in this life, the soul, the essence, is never fully manifest. Life, evolution, is a progressive movement towards the perfect manifestation of the universal soul, God, which is the foundation of all individualities. However different the manifestations of life around us, however various the forms from crystal to man, all souls, appearing through these, centre in the eternal, unchangable soul, God. Could we trace backward the course of evolution over which a Plato, a Swedenborg, has come, or that of a wheel animalcule, or volvox globular, we should soon lose them all in the rock-strata or lava-bed of some tertiary period. Mother Earth has borrowed no souls. When she bethought to evolve a tree or man, she did not petition the god of supernal heaven for the soul of her man or tree; but out of her soul came the man or tree soul.

Before the earth had produced tree or reptile, the souls of all men since born must have existed in her ample womb. The Emersons and Thoreaus were shut up with the convicts of our prisons, in the same common rock crust. There are latent in the stones of our streets, in the walls of our houses, souls which by and by will appear nobler, more beautiful than any prophet or saint that has yet been born. Were all individual souls alike conditioned, then would each individual be the perfect manifestation of the attributes of the infinite soul. The jar and fret of life arises from the fact that the part of the infinite soul in each individuality cannot utter itself completely. Growth or evolution does not consist in soul acquisition, but in the better conditioning. Education is not the putting of thought ideas into the man or beast, but the clearing the way for the soul to manifest the perfect truth and goodness inherent.

The possibility, the potentiality of the perfect life is in each man and woman and archangel alike. How can it be expressed? By harmonious conditioning. All life is a progressive movement towards this. For this, the soul of the crystal is struggling. For this, the worm crawls in the mud and filth. For this, the man agonizes in pain and temptation. For this, the planets revolve. For this, the great soul of the universe works through all time. The end is lost in the future eternity. The individual soul manifests itself through concentric rings of organization; some of the innermost of which we name the physical, the social, the mundane, etc. The whole universe of forms is the grand organization of each individual as centre. What is the so-called physical organization or conditioning? The one individual that characterizes the organism as man, beast, or crystal, the central soul is not the only individuality in the organism. As in the tribe or community all the common people centre around the chief or king, are subject to his will in all the actions of the tribe as a whole, so in the human or animal body, the thousands of lesser individuals in their minute organisms centre around the one chief or head, and are subject to him. Some of the individual souls organized with me in my physical form may be but little behind me in development; already fitted, perhaps, to become the central sailing souls in the organization like the one I govern. The harmonious relations which exists among the lesser individual bodies, which compose that which I name my body, and the ideal of their arrangement, is my physical conditioning. Thus, if the harmony is good, the ideal high, I manifest a healthy noble life; but if there is discord among the members of my physical community or if their ideal of arrangement is base, then my conditioning is relatively poor—I manifest but a low, unhealthy life.

I, the soul, change not; only the conditions through which I manifest myself.

The mother bears close to her heart the yet unborn child; she is beautiful, educated, refined. From such

a mother how promising the child! One day the mother is terrified by a snake. Three months later she gives birth to a child, half human, half snake. On the trunk of a human is a serpent's head. The soul conditioned in that body can only hiss and writhe; which, but for the mother's fright, might have a healthy, noble human body, charmed the world with sweet words and heroic deeds. What shall we say of the innermost soul? Did the mother's fright change that? Not a whit; it only conditioned it in a measure as the snake is conditioned, or rather as the central soul of the snake organization is conditioned, so that it can in this life only manifest snake life. Here too is a child, six years old, active in bodily health, intelligent, joyous. A little blow on the head, and ever afterwards in this life there is manifest, through that organism, only driveling idiocy. Did the blow injure the soul? No! it only brought discord into some part of its physical conditioning.

The next sphere of conditioning of the individual is that of society. As a general law, the soul expresses the *ideal* of its social conditioning. Take the babe; nurture him in refined, educated, moral society; and, if his pre-natal conditioning is good, he will develop into a moral, temperate, cultivated man; he will express the life of his high social conditioning. Take the same babe; nurture him in a tap-room among brawlers, thieves and courtesans; and he will manifest the tap-room and brothel life—he will express, in the main, the life of his low social conditioning. Is the individual soul changed in either case? Not in the least. No crime, no villainess, no purity, no education, can touch that. Social conditioning is the medium through which the soul speaks. The voice of perfect love, purity and truth, of the soul's centre, gets tainted and discordant by the imperfection of the conditioning media through which it passes. The difference between the wandering Bushman and Swedenborg is not of soul—central essence; but first of the physical, then of the social conditioning.

Then there is that larger ring of organization; the particular position of the individual soul in the solar system, whether in Jupiter, Mars, or Earth. When the solar system revolved one vast sphere of indifferenced matter, all the individual souls which have appeared or will appear in human form, on our planet or any other, were in the mighty womb of the solar sphere.

In this primitive stage we conceive there was little difference of organized conditioning, little difference of individual life, manifest. That part of *soul*, essence, manifest in the concentric sphere, which has since formed Jupiter, we suppose to have differed little then from that which has formed the earth, in its manifestation of life, or in its individual organizations. Yet mark the mighty import of this difference of conditioning, whether in Jupiter's sphere, or that of the earth. A million years older perhaps, in his development, is Jupiter than the earth. While yet the earth was but a chaotic globe, with no tree, animal, or man, no manifestation of soul higher than that of the crystal, in Jupiter, soul may have evolved the high forms of civilized life.

A million years an individual soul may have to wait ere it can evolve the human form and life, shut up in a heaving, cracking, melting earth-crust; while a like individual soul conditioned in Jupiter, at once with rapid steps assumes the human; because, so conditioned, earth must loiter a million years behind her elder brother Jupiter in the progressive march of life. Shall we praise the soul to-day that manifests so rich a life, can express so much of the infinite truth and goodness, which we name Emerson? Shall we condemn the soul in the moon, that it can manifest no higher life than that of the crystal? Condition determines. Had the soul, which to-day evolves the life Emerson, been conditioned in the moon, it would still have been dormant in its stony cell, awaiting a million years, perhaps, ere could awake and utter its oracles.

So, too, there is that wider conditioning or organization which includes the universe. We know not what higher forms of life may have appeared in other systems. While the earth-soul has been evolving algæ, grasses, and trees, and her highest forms of life, the

soul in other solar systems may have produced beings so perfect in form, so rich in the manifestations of truth and love, that our highest ideal of perfection falls far short of them. Nature is no niggard—Fate is no partialist. Does Nature condition one soul so that it appears as a Newton, while another a million centuries longer she keeps shut up in the granite rock? Somehow the compensation is complete. Does she condition one soul as a Caligula, another as Justin Martyr. Somehow 'tis well.

Shall the worm envy Plato? Let the worm crawl his worm-life through. All that Plato receives is in store for the worm. Reckoning only to-day, the soul shut up in the rock might well envy and complain that the bird soaring above has received so much more. Reckoning all eternity, nature vindicates herself, giving all to each.

What is education? It is not the process of filling the man, or creature with certain opinions, facts, dates, or numbers; but it is the conditioning the soul, so that more and more it may come into the consciousness, and manifest the infinite *ideal*, of truth and goodness. Would you teach your child astronomy? You may, by some kind of mental manipulations, so organize the brain of the child, that it will, under certain incentives produce certain names, dates, or distances, as we may say, mechanically, yet the child have no real education in astronomy. Astronomy proper is God, or the infinite *ideal* written in solar, planetary, and stellar letters and symbols. We are educated in astronomy only to that degree that we can interpret this divine revelation. For the soul to awaken to the consciousness of God as written in planetary and solar worlds, that is to be educated in astronomy. For the memory to commit and repeat all the known astronomical facts and calculations is no education in astronomy; in fact no more than it is education in Plato to be able to repeat the whole of his "Republic," or "Phædrus" from memory, with no understanding of his thought. Be but for a moment conditioned as Plato was when he produced his thought so that you awaken to the consciousness which he possessed, then you are educated in him. An individual may also hold in memory, be able to repeat all the botanical names of the flowers; he may be able to classify and analyze after Linnæus or Gray; yet be the veriest dunce in the true domain of botany. Would he be truly educated in botany, he must be so conditioned with the tree, grass, and flowers, that he can in a measure come into the consciousness of the divine ideal, as expressed in the flowers and trees. The fool may tell easily whether the flower has three, five or twelve petals, or stamens: but he must be *educated in the flower* who would tell what of the divine life is being uttered as a flower.

The boor can tell the coloring of the June sunset, in part, the position of the lake and woods, the sail on the lake, etc.; this does not render him a poet or an artist. The true poet sees what the boor sees, and something more; he sees the idea of goodness, beauty, love, harmony, truth, which they stand to represent. The boor sees all his condition permits. Would you educate him into poetry or art, you must condition him, or his soul must be so conditioned that it awakens to the consciousness of the *idea* which the tree, lake and sunset speak through their forms and relations. There can be no plagiarist of thought. No one can purloin truth or poetry. So much of truth is yours, so much poetry yours, as you awaken to the consciousness of. You may repeat the words of Emerson's poem with no apprehension of his thought. When you come into the condition which includes the thought of Emerson's poem, then it is as much yours as his. Though he may have the material copyright, you have the spiritual copyright equally with him. Is Emerson a plagiarist because he repeats the thought of Plato, Swedenborg, or Goethe? His soul unfolding, expanded into the thought which they before him reached. Thus the thought became his as much as theirs. This is true education. So in worship, condition determines whether you be a Calvinist, Quaker, Unitarian, or Spiritualist; whether you worship Brahm, Jehovah, God, or Allah. Give a man a fit of the dyspepsia, and his worship will be very different from that of his healthy

hours. Each individual's God, truth and holiness, is measured by the sphere of the soul's unfolding. No man can worship outside the sphere of his condition, be his profession what it may.

We can accept with little modification, therefore, Plato's idea of reminiscence, that knowledge or education is a process of recollecting, or bringing into individual consciousness, ideas which the soul possessed in a former purer life among the gods; or, in other words, education is the evolving the latent attributes of the soul. As in the seed, there is the germ, the latent *idea* of the complete trees, so in each individual soul, as part of the infinite soul, is the germ or idea of all the attributes of the infinite in their perfection. The various conditioning of souls determines how much of, how purely, these attributes of the infinite shall be manifest in the individual. Is the individual altogether fated? Not in one sense altogether the *victim* of fate, for each individual is a conditioning power. Each works with all to the one end. My life is the outcome of my soul in its condition, working with all others in theirs. The "*Ego* and *Non Ego*" interact.

Nero is the product of *all* souls' action through the universe of conditions at the point where Nero appears. So a Leibnitz or Luther. The jar and fret of life result from the adjustment of souls in harmonious relations, so that each individual shall be as a central point, where the infinite love expresses the perfect truth, love and holiness.

The high purpose of life is to awaken the consciousness of God within, to manifest this God as life. Education into science, art, poetry, worship, is the removing the friction, the hindrance of souls, which we name evil, ignorance, and letting the soul act freely. Yet is the evil, the friction, or hindrance of each successive conditioning the blessed fulcrum, the resistant force, over which, or against which, the soul thrusting itself, its efforts are not spent in vain, but become the reacting power which lifts it ever to higher and higher conditions.—*The Radical for September.*

W. A. CRAM.

NOTE.—We publish the above from the *Radical* with pleasure, as a specimen of the many good things which continually enrich its pages. We know of no publication more entitled to the sympathy and support of intelligent spiritualists or any other class of free thinkers.

Wages.

Rev. W. H. Murray, of Boston, quoted lately in Park street pulpit, some of the returns of prostitution, which deserve to be most widely known and fully weighed. Of 2000 fallen women in New York, he said over 500 were in the receipt of only *one dollar a week*, as wages, at 12 hours a day, before they fell; and more than 300 of them earned only *two dollars a week*, for fifteen hours a day before they went down. Do we wonder at the result? What is the remedy? Teach every girl to love work and to know how to do it well; open to her every sphere of industry which becomes her sex as freely as you do to man what becomes his; then encourage and defend her in her honest toil; and much, if not all of your task will be done. But, above all things protect her from heartless competitors and contractors. Raise her wages to the highest rate and fix and keep them there, against all the odds of mammon. So alone will woman be safe.

FATHER HYACINTHE.—This noted man explains his position as follows:

I believe it is impossible to enjoy freedom of thought, and exercise it and yet belong to the communion of the Catholic Church. I still consider myself a Carmelite monk, and as devoted as ever to the holy mother church; but I maintain that I exercise my priestly functions by the authority of God alone; that the church has no right to change the faith as handed down by the fathers; to add or take from it anything whatever. I believe Protestants to belong to the great brotherhood of faith, but I do not intend to ally myself with their peculiar views.

A French child asked the priest the other day, "Why is it that we ask every day our daily bread, instead of asking our bread for a week, month, or the whole year?" "Why, you little goose, to have it fresh, to be sure," was the reply.

Ventilation—No. 2.

BY JOHN WETHERBEE.

Those who read part first on this subject, where we spoke in general terms of meetings for intellectual improvement, or for discussion, which as then stated are a feature in this metropolis, will be somewhat prepared for what we say here of Hospitaller's Hall, Boston. Of all the meetings, multitudinous as they are, from religious, or rather semi-religious, to reformatory and literary down to atheistic, this, the subject before us, is the best exponent. By speaking of it, we analyze the one that in itself includes the most points in common, thus illustrating what we have said before and speaking of one *sui generis* and an interesting subject of itself, and well worthy of a few moment's attention.

This meeting pays its respects to all subjects, from the most sacred to the most secular. All questions of the day, as they rise, are discussed; so when John Brown makes a raid into Virginia, the staple questions of tariff and free trade, or whether the Bible is plenary inspired and others of a kindred nature, give place to such as this, "Was the action of John Brown at Harper's ferry justifiable, or judicious?" or, "Will good come of practical abolition?" And while speaking of this illustrative question, those who remember the warm discussions of this and connected subjects, at the period of their occurrence, will see how time and experience have changed the sentiment of what was popular then, reversing the opinion of the popular side by the record of history; so to-day, the far-seeing believer in modern Spiritualism, will see the slurs and other weak arguments now getting the applause as then, of the superficial and thoughtless, be also answered by the record of history, by a new and scientific religion taking the place of what is now respectable and popular. Already the effect is seen by all who have eyes, in its widespread and still growing increase.

As we were saying, the living issues of the day are discussed at this meeting. If Gen. Butler, or some noted character stabs our Bond or Banking System, then come up the questions of finance or taxation; and thus with the revolving weeks everything living or dead, old or new, get attention. With the exception of the often rough character of these debates, the subjects get well handled, much information is scattered, and many get schooled. Thus speaker and hearer get instruction and entertainment; and as the revivalist says, many who come to scoff remain to pray; so many who come here for fun get now and then an idea, that sends them a sabbath day's journey towards heaven—heaven in this connection not being the one with the pearly gates, but education and an increase in their stock of knowledge.

The mental gladiators of this platform, (and we do not exclude the class which we have heretofore denominated as "Bourbons"), are often no mean orators, but have skill and talent, and command attention; yet no term expresses the specific gravity, so to speak, of these effusions than that already used in this connection, as "second quality of talent," talent here meaning both the collecting of current information, and the distribution of it. These speakers are from all walks in life, but rather of the middling interest, intellectually as well as socially, and are not as a general thing scholastic; often have the assurance that deeper study would tone down, and yet, are interesting by their dash, and very frequently have a brightness so marked, that if the grammar is not unquestionable, the fault is lost in the splendor of the thought. As Henry D. Thoreau says in one of his letters on this point, "No use to polish a stone in its descent." As to style, if any one has any thing to say, it drops from him, as a stone falls to the ground and endorses the form that it comes in. *Finish* is a good thing and not to be ignored, but the thought is of more consequence than the language, as the man is more than the dress that clothes him—"not that we love Cæsar less but Rome more."

We think if it were possible to combine the order and refinement that seems to characterize a social science meeting, or some special philanthropic meeting [re-

ferring both to audience and platform] with the spice and readiness, and even information of the institutions, or rather institution of which we are speaking, these meetings for culture and argument would be useful educators and take high rank. We have sometimes thought they are the germ or embryo of what one day will be the Church or Sunday meetings of multitude. To use a Darwinism in this connection, "natural selection" will bring this about, as it has, according to that scientist, brought about the species, flora and fauna of to-day—the "struggle for life" giving the chances to the best, who perpetuate their kind, while the less favored dwindle in number and are at last lost. Is not this scientifically prophetic of how the saints shall inherit the earth? We think this law will apply to religious and mental gymnastics, if I may use such a term, and will and does perfect our intellectual institutions. It would be profitable to follow out this Darwinian law in this connection, but we have not now the time. Hospitaller's Hall has reached its *status* wholly in this way, and a history of it would be interesting. It is an association without head or tail, has flourished these score or two of years, is alive to-day and is not likely to die for a spell, yet no one is responsible for it.

(Concluded in our next issue.)

Geauga County Infirmary.

On the 19th of August, 1869, the undersigned visited this place for the first time in his life, "all of which he saw, and part of which he was," can never be forgotten. 'Tis right, in the providence of an All-wise, that man should become acquainted, should familiarize himself with misfortune, should see the depths of human woe, the asperities of life, as well as its features of mildness. There, in that place, one can put away all his worldly, evil thoughts, to contemplate what misfortune and disease has done for his race; there can the tear of sympathy be silently dropped for those poor unfortunates who were fashioned by the same power that made himself, but whom a slight turn in the wheel of fortune has placed in their present condition. You who are now in the enjoyment of ease and plenty be not certain that it always will continue. The king to day may to-morrow become a beggar; the beggar a millionaire, and he yet asking the cold charity of those who are paid to deal it out. How stunningly rapid the transition from wealth to poverty; from health to disease; from life to death! Sleep is but the room-mate of death, and they are often found in each other's embrace. The eyes that look so gently up in yours may yet flash the mental disease of the house of clay, and that infant prattle become in one short hour the ravings of a maniac. Be not secure!

"Heaven from all creatures hides the book of fate,
All but the page prescribed, the present state."

It being near the close of the day the effective help of the Infirmary were engaged in milking the cows of the farm, except a few hands detailed about the house, setting it in order after the evening meal. That part of the Infirmary in which the insane are kept is detached from the main building, some ten or fifteen rods distant. This is divided in the middle by a hall, on each side of which are cages constructed after the manner of Van Amburgh's, with this exception; that they contained beings, the delicate texture of whose brains, the casket of the immortal mind, is wasting slowly but surely by the insidiousness of disease. The first object which met our eye was a little frail, slender girl, about eleven or twelve years of age: well-formed, finely developed head, with handsome, mild-blue eyes; but naked as when first from the hands of her Maker. Born of an insane mother her mental condition is congenital. The next contained a female between 20 and 30 years of age, of pensive, sad and melancholy mood, but communicative, pacing the floor and talking to herself. The next two contained men, one of whom, we should judge, was sick, for he said nothing, as he lay upon his bed of rags. Opposite this one was the county-renowned "Charlie Loomis," raving and trying to get free.

In regard to the sanitary condition of this place, we do unhesitatingly say that it *can* and *should* be bet-

tered. That certain mental diseases are incurable is no excuse for neglecting those simple means which are in our power, to alleviate or mitigate their condition. There was a free circulation of air through the hall, but *such* air as those who had been accustomed to breathing better could not endure more than ten minutes without the sensation of nausea. In heaven's name, is a county so impoverished by its salaries, are disinfectants so costly, that the pure atmosphere of the firmament cannot be breathed by this unfortunate class of insane mendicants? Even cold water has accomplished wonders, effected cures, quieted ravings and soothed to sleep. Cleansed linens, often changed, faces washed, heads combed, and kind looks given and words spoken have done much towards bringing about cures, and consoling the unfortunate hearts of the poor sane ones.

In one of the rooms of the main building, beyond the dining-rooms, we saw a little six-year old, bright, intelligent boy, lying on a bench, with eyes partly opened, unwilling to look upon his surroundings. The little fellow seemed to know he was in the wrong place. What were his infant thoughts? No childhood to him! no father, no mother, no play-things like other children. His life is a sad reality. Is there not some one with good farms, few children, enough to eat, who will adopt this little homesick boy, (with no home but heaven), comb his hair, wash his face, mend his clothes and be his father and mother?

But to return to the hall. There is no valid reason for placing these insane ones in cages so that each can see the other, male and female, and hear the ravings and imprecations. There should be a partition running through the middle of the hall, dividing it into two parts; thus lessening the tendency of the milder forms of brain disease, they being aggravated by the ravings of the worst.

We were a member of no committee; delegated by no county authority; but actuated by a motive of pure benevolence, we, as a tax-payer, a land owner of Geauga, visited this eleemosynary institution; and sincerely hope that others may go and see for themselves.

R. E. DENTON,

Chardon, Ohio.

They are brave who dare to speak
For the fallen and the weak;
They are brave who calmly choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are brave who dare to be
In the right with two or three.

The Bishop of Exeter, one of England's rarest controvertists, has dropped into his grave just as the world has demonstrated that it needs no bishops. Nearly everything that he has fought against all his life long is now accepted as law or custom in England; and he will only be known as a Titanic mind who elevated himself against the wheel of progress, not to be rolled under it without a tremendous struggle.

Our houses and barns we lock and keep in careful repair, but our bodies and minds are repeatedly robbed and roughly handled before we consent to take like precaution with them.

Alice and Phebe Carey live together in a tasteful home in New York. They are Spiritualists in faith, and give a sort of literary reception on Sunday evenings to their friends.

The Illinois clergyman, Smith, who declared that his wife was accidentally drowned in water only 18 inches deep, is on trial for murder. His counsel declares that the charge has been "trumped up" by the insurance companies to get rid of paying the policies effected on Mrs Smith's life..

Col. James Riley Weaver, who married Bishop Simpson's daughter in Philadelphia last week, and was decorated at his wedding by President Grant with a commission bearing the seal of the National Executive, accrediting him United States Consul to Brindisi, Italy, receives a salary of \$1500 a year in gold from the 19th of July last, and has no duty to perform. Such offices should be abolished until after the national debt is paid.

"The Seers of the Ages"—Unseen History and Theology—Men and Myths.

Happily arrived and warmly welcomed in Europe, as we are pleased to learn, the editor of the *Universe* in excellent temper, finds time to deal with a brace of his American critics. "To merit," says he, "the appellation of critic, among other qualifications these are indispensable—scholarship, solidity, candor and clearness of expression; unkind personalities are never admissible;" concerning which we can have no debate; no suspicion of unkind feeling on our part is entertained by Mr. J. M. Peebles, and we join with him in contempt for that kind of discussion, in which obfuscation takes the place of thought; where assumption passes for science and philosophy, denunciation is counted logic, and malicious epithets are mistaken for force of expression. Out of place in every discussion, these things are doubly wrong in connection with Spiritualism, and to the last degree obnoxious and absurd, when used to defame such a man as our friend.

We regret the lack of true criticism among Spiritualists, and deplore the confusion, sophistry, superficiality and ignorance, which have prevented it. So great has become the need of discrimination, that earnest minds may be excused for attempting criticism, even if lacking the condition which makes technical scholarship. To quote the *Universe*:

"In style, E. S. Wheeler is concise, clear and straightforward. Having something to say, he says it, with a force only excited by that underlying spirit of kindness, that ever characterizes true manhood. In brandishing a sword, however, great care should be taken not to stumble and disembowel one's self. Suicides are not always the most profitable subjects of dissection."

Style may inhere with temperament, possibly be educated inspirationally, or formed by education. Was it not Socrates who said, "Any one is sufficiently eloquent, who speaks earnestly of that of which he has knowledge and understanding?" Our pen we have considered more of a pocket-blade than a sword, have carried it careless of its blood-thirstiness, and are unconscious of *Hari Kari*, even now. Thankful, however, for the compliment and the warning alike, we may profit by both. Still, if the worse comes to the worst, victims of accident are not suicides, and if our dissection is already determined on, we will try and come to table as sweet a mannered cadaver as ever served the cause of science.

In THE AMERICAN SPIRITUALIST, May 22nd, 1869, we attempted a review of the new book, "Seers of the Ages." Impressed with its value, we heartily recommended it; having an honest thought, we pointed out that which seemed deficient, or superfluous. The views then expressed gave rise to a brief discussion with J. H. Powell, and the publication of articles from C. Baring Peckham and others, upon the personality of Jesus, and the use of the word Christian.

Fundamentally our criticism upon the "Pastophora" involved the discrimination, that as a historian, Mr. Peebles had been uneven and unreliable; inasmuch as he gave undue prominence to the assumed history of Jesus, without attempting to prove even his existence.

We took up the "Pastophora," expecting much information upon "Spiritualism Past and Present," and became so much interested that we were sorry valuable space was wasted, to furnish a restatement of New Testament fables, under a spiritualistic glazing, as veritable occurrences of history. We should have been better satisfied were the assumed Jesus taken from the position of a myth and made positive as a veritable man. This was not attempted; instead, the subject was dismissed with such sentences as these:

"Denying the existence of the Asian Nazarene, is simply assertive negation, and valueless to the thinker, besides exhibiting little scholarly attainment, and less historic research."—(Seers of the Ages, p. 265.)

"To assume the absolute creation of such a personage from non-entity as Jesus of Nazareth, entitles the one thus affirming to the charity of imbecility."—(Ibid. p. 266.)

This is not evidence; this is not argument. It is the old style of pulpit denunciation upon those who do not believe in Jesus, somewhat softened by the humanity of the author. Says Mr. Peebles, (p. 269):

"Sincerely do we believe in this Jesus of the Gospels—the man that was—the Christ spirit that is."

On page 97:

"That Jesus was an Essenian is susceptible of the clearest historic demonstration."

On page 271:

"Beautiful is this faith—this belief in Jesus, the ascended Son of Nazareth."

Now there are many deprived of the benefit of this "beautiful faith" and belief in Jesus, because they can find neither mathematical, legal, or moral proof that he ever had an existence. To say, as the "Pastophora" does, page 265,

"If poetry needed a Homer—sculpture a Phidias—jurisprudence a Lycurgus—morals a Confucius—philosophy a Plato—and oratory a Demosthenes—the Israelitish nations, given to contemplation, required just such an intuitive, loving, self-sacrificing character as Jesus of Nazareth, the central personage of the Gospels,"

may be good rhetoric, but avails little for purposes of demonstration.

It is asserted, page 97, that not only the existence, but even the particulars of the life of Jesus, his faith and social affiliations, were susceptible of the clearest historic demonstration."

If such be the case, as Jesus is made by Mr. Peebles, not only "the central personage of the Gospels," but of the Heavens to-day; (page 110), where he is honored as a star in the Congresses of Spirits," we had a humble right to object, that he had not been more thorough, and removed by "clearest historic demonstration," these "gloomy doubts that rise," making "the Man of Nazareth" appear to us only a mythological figure-head to the new "ark of salvation," as much a veritable person as "Leather Stockings" or "David Copperfield." Therefore we said in our review, "It is not valueless to the thinker" to know the truth, and it belongs to those who assume the humanity of Jesus, to prove his existence and identity, as we establish that of Æsop and Diogenes, men of an obscure class, and not celebrities like Josephus, Socrates, Plato and Pythagoras." And again, "It is fair to assume the whole story of Jesus is a Christian fable." Farther on, "We should have been pleased to have found more of Pythagoras and less of assumption about Jesus in the book." "For what reason?" said J. H. Powell, writing from Terre Haute, Ind., May 31st, (published in THE AMERICAN SPIRITUALIST June 26th). "Because," we replied, (AMERICAN SPIRITUALIST, July 17th), "Pythagoras was a sublime man, a grand historical character. Because he was the substance, of whom Jesus was but the pale, flimsy shadow." Whereupon Mr. Peebles, writing in the *Universe* from England, takes us to task as follows:

"Pythagoras was a sublime man," says E. S. Wheeler; "a grand historic character." Pray, how do you know that? Vastly better scholars than you or I have disagreed as to the place and time of his birth. Then why the positive assertion of his existence? If there was no Jesus of Nazareth, is it quite as certain there was no Pythagoras of Samos. Pytheas, Inchofer, Nanda, and others of erudition, altogether deny the existence of Pythagoras, pronouncing him and his miracles a legend born of a much earlier date, and colored to suit the vanity of the Greeks. Will friend Wheeler, early as possible, furnish for publication an affirmative paper upon the evidences of the existence of the 'sublime man,' Pythagoras?"

We appeal from Peebles in "The Seers of the Ages," to Peebles in the *Universe*. We are obliged to Pytheas, Inchofer, and the rest. We make our acknowledgments. Not an antiquarian, we have accepted the report of historians concerning Pythagoras, of Jamblichus and others. Last of all, as conclusive, the positive assertions of J. M. Peebles. Aside from the contradictory, discredited Gospels, and the works of that pack of Christian liars, the Church Fathers, (Mosheim, vol. 1, p. 130, p. 155; Pastophora, p. 88), Mr. Peebles makes no quotation, we have found, which may establish a historical Jesus. To use his language, (page 94), his life is "entombed among myths, and buried under the film that flecks the synoptic Gospels." On page 88, "He is a copy of prior Saviors," yet as "the Nazarene" he is the "central figure" of his book and of his Spiritualism.

"An affirmative paper upon the evidence of the existence of the sublime man, Pythagoras," might well be compiled from the pages of the Pastophora itself.

In the "Horoscope, page 6, Mr. J. O. Barrett writes: "Pythagoras lives in sacred memory, as well

as in Jamblichus classic prose." We cannot hold Mr. Peebles responsible for the statement of his friend, but as he nowhere protests against his affirmation, we are free to suppose he endorses his position.

Mr. Peebles himself says, (Seers of the Ages, p. 15):

All those brave souls, Pythagoras, Plato, Anaxagoras, Confucius, Jesus, John, and others, martyred for principle; greatly advantaged and beautifully enriched the succeeding ages."

Page 32:]

"Is it strange, then, that Abraham, the Patriarch, journeyed down into Egypt? That Pythagoras spent twenty-two years among her priests and seers?"

On page 54 he approvingly quotes Josephus, who speaks of Pherecydes, the Syrian, Pythagoras and Thales, as teachers to whom the Greeks acknowledged their indebtedness. On page 56 the author refers to "Pherecydes, the early teacher of Pythagoras." On page 58 we have a reference, (M. Dacier, Apol. of Sec. p. 393): "Socrates learned of Pythagoras that demons, or angels and heroes, that is devout men and sats, are the Sons of God." On page 60 we read from the author, "Remembering, then, that Pythagoras resided for a period of years in Egypt, that Socrates was personally acquainted with some of the disciples of Pythagoras, the anointed Samian," &c., and farther on, (page 65): Pythagoras maintained that a divinity lay hidden in these sacred ringings of bells on the statues." Pages 86, 87, are taken up with a definite and circumstantial account of the life of Pythagoras. This is related without the suggestion of a doubt, and clearly shows that whether man or myth, "Pythagoras was the substance of which Jesus was the pale, filmy shadow."

The length of this paper prevents our quoting the account of Pythagoras in full. Mr. Peebles proves that Chrishna was a perfect antetype of Christ, except in the matter of the "immaculate conception."

This vacuum is readily supplied in the history of Pythagoras, born nearly six centuries before on the Isle of Samos. Of him Jamblichus writes, "No one can doubt that the soul of Pythagoras was sent to mankind from God," &c. Jamblichus quotes Epimenides, Xenocrates and Olinpodorus; Mr. Peebles quotes Godfrey Higgins (Anac. c. iv, p. 150) at considerable length, showing the complete correspondence between the histories of Pythagoras and Jesus. The same story is told of both. If there is any foundation to the narrative, it must refer to him of Samos, whose date is fixed six hundred years in priority, unless the same rule transfers the fable to Chrishna older still. On p. 281 the author again as elsewhere refers to the Samian Sage. He says:

"Rising like shafts of flame from the abysmal past, we see in Hesiod a poet, Jeremiah a weeper, Pythagoras a thinker."

Perhaps, to deny the existence of the "Samian Sage," is "assertive negation and valueless to the thinker," but whenever we locate him as the representative man of an age or nation; whenever we ensphere him as a star amid "Spiritual Congresses," and acknowledge him as a patron saint, we shall write a book containing four chapters regarding him, all of which shall be devoted to the evidences of his existence; unless a briefer writing shall clearly establish it. Now the only interests served would be those of pure historical criticism. Can it be possible that Mr. Peebles has palmed off on us not only a fictitious Jesus, but also another vagabond myth called Pythagoras? According to Pytheas, Inchofer, Nanda and present appearances, we must acknowledge not only the impersonality of Jesus, but also the non-existence of his prototype. Very good! for thus we are carried past Chrishna—past the Buddhas—past all the breed of "Redeemers," "Saviors," "Sons of God," and other humbugs, until we reach the center of the lodge, inside the temple, and recognize the "core idea," that the Divine is ever incarnate in the Human—every birth an avatar. To illustrate this and perpetuate the idea, have been created the manifold myths which by perversion have become the Gods of the superstitious and ignorant.

In our review we made no objection to the Exegesis of Spiritualism, with which Mr. Peebles had favored us; but did correct the glaring misstatement

made by "Reviewer" in the *Banner of Light* of May 15th, that it was "the first attempt in the literature of Spiritualism to systematize the doctrines and teachings of Spiritualists." Mr. Peebles concedes that point, saying in this last writing, "Our definitions and elucidations touching the teachings of Spiritualism, though far more exhaustive, differ little in essence from those of our friend, A. E. Newton, in Hayward's Book of All Religions. That 'cultivated nomenclature,' and those 'fundamental documents,' are questionable, seen from several different standpoints. Prof. W. D. Gunning, a firm Spiritualist, criticised them sharply. The systematizing of the doctrines put forward in the *Seers of the Ages*, by the use of such terms as divine existence, divine image, moral status of Jesus, etc., was a matter of taste inter-related to our conscious individuality, and he that would deprive us of the privilege, would meekly play the Pope in any direction." We simply stated in regard to the propositions of A. E. Newton incorporated in Hayward's Book of All Religions, and adopted by the American Association of Spiritualists, of which Mr. Peebles was one of the founders; that they are as comprehensive as anything Mr. Peebles has attempted. They are quite explicit; and if they adopt a *more comprehensive nomenclature* than the wornout phraseology of the Church, they are none the less valuable on that account. We made no objection or reference to "the Divine Existence;" but said the doctrines and teachings of Spiritualists might be systematized without the use of such terms as "the divine image—moral status of Jesus—the holy spirit baptism—repentance—day of judgment—evil spirits—resurrection—hell," etc.; for proof of which see the fundamental documents of the Massachusetts Spiritualist Association and the American Spiritualist Association, as evidence. We are cognizant of that "firm Spiritualist," Prof. W. D. Gunning and his sharp criticism; made, however, through an orthodox paper, the *Congregationalist*, of Boston; and that, too, in such gross language, that even that paper felt obliged to publish a reply from ourself as the agent of the Massachusetts Spiritualist Association, since the Professor not only was unjust in his criticism, incorrect in his quotations, false in his assumptions and ridiculous in his conclusions, but grossly libellous and abusively personal as well. His so-called criticism was a tissue of misrepresentation, sophistry and personality, which we wonder Mr. Peebles would notice. From all such "Professors," "criticisms" and "firm Spiritualists," "Good Lord deliver us!"

We objected to Mr. Peebles' terminology in the Exegesis, not merely "as a matter of taste"—because we were tired of Church cant—but because we knew this purloining of "the language of Zion" would destroy the sharpness of definition and outline, the teachings and doctrines of Spiritualism assume when expressed in the "cultivated nomenclature" of science and philosophy rather than mummified in the swathings of phrases outworn in the service of an infernal theology. While Mr. Peebles has an undoubted legal right to use the slang of the Church if he chooses, we question the propriety of corrupting the spiritualistic vernacular with titles and words which have become polarized in the direction of sectarianism. To some the chief value of Spiritualism is that it corroborates portions of the Bible. Others regard it as the born child of Christianity. To us it is a new revelation, a new evolution, a new epoch; an era and development unlike its predecessors. It is opposed to them; like a new order of vegetation, it grows upon the destruction and decay of the old state of things. It may for a time disarm hostility, to mask the purpose of Spiritualism under smooth and familiar words; but officers of the *Peace Society* may diplomatize as they will, the war-cry has pealed forth! The sword has left the scabbard! The conflict begins! It is to the death; and very little respect the moss-grown towers of the Church will have from the rifled artillery of Science—the *arms de precision* of Criticism. The order is "forward!" and he who lingers to load himself with the rubbish of the old camp, will gladly part with his *impediments* ere he has gone far in the *forced march* upon which we have started. To us, as a matter of

taste, and right honest candor as well, those terms are best which most sharply define the difference between the new system and the old confusion. This pinching and paring, to make the vulgar hoof of Christian doctrine fit the glass slipper of Spiritualism, is as disgusting as useless and unavailing. The beautiful Cinderella shall wear her own bright garments, fit for the Princess she is. Others cannot appropriate them, and she needs from those who have persecuted her neither their ragged old clothes or disgraceful manners. In war, the motto is "Push Things!" When the last man has surrendered, then "Let us have peace."

While making no objection to the Exegesis in the *Pastophora*, we disavow it as a final and satisfactory statement for all; showing that many disagree with the author in part, more especially in regard to his Shaker views of marriage; hence it cannot be, as advertised by the publishers, a full statement of that which Spiritualists believe. Says Mr. Peebles, in reply:

"Concerning our 'Shaker views of the sexual relations,' as charged by E. S. Wheeler, this is our position: Love is not lust, nor physical gratification; but a soul-emotion, free, pure, fraternal and holy. Further we insist that the only legitimate purpose of the relational organizations is procreation; unperverted Nature knows no waste, no useless expenditure. Marriage on the earthly plane is right, is well; but there are spiritual and celestial planes above this, to some degree attainable in this life, where 'they neither marry nor are given in marriage.' If this is Shakerism, make the most of it."

There is nothing to be made of it. It is Shakerism, pure and simple, and entails no "charge" or reproach, but very few Spiritualists fully endorse the teaching.

J. M. Peebles says, "We insist that the only legitimate purpose of the relational organizations, is procreation; unperverted nature knows no waste—no useless expenditure," &c. "Pray, how do you know that? Vastly better scholars than you or I" have affirmed the necessity and moral influence of a use of the "relational organizations," quite apart from any reproductive purpose for the time. There are lessons an enlightened Spiritual Anthropology has for us, which are competent to save us from grossness, and may yet establish the true standard, aside from the position a practical Shaker adopts.

Perhaps there is no *absolute* waste in Nature; but not every seed germinates; not every bud blossoms; not every blossom becomes a fruit; not every fruit matures to ripeness. The same law obtains in animal life, unfolding in ways which may not here be specified.

The evils of licentiousness and vital waste can hardly be exaggerated; *they are the bane of the age*. Doubtless neither man or woman is to be *compelled* to marry, but sexual indifference is not virtue, nor enforced abstinence chastity. It is easy to imagine that the remedy for one extreme is to be found in reaction to another; but we may not hit upon the truth so cheaply. Mr. Peebles may "insist" as he will, but we fear he has not exhausted this question. There are evils of repression as well as expression as the incidents and concomitants of celibacy give us evidence. There can be no *rule* which enables us to dispense with discretion. Is there no place in a true and spiritual life for sexual relations, as an agent of harmony in the physical, magnetic and spiritual being? Is that embrace in which conjugal love seeks expression of magnetic life *merely*, infamous? Is parentage the sole purpose of marriage? Are there not physiological and psychological revelations to be made to the world, which shall redeem and elevate humanity, and yet leave the race outside of monasteries, nunneries, and Shaker communities? We may set up for saints upon a very small and *negative* capital; but whether advanced, spiritual, cultured men and women, have a right to ignore the claims of society and the family in favor of "spiritual and celestial planes," which may be, after all, but *spheres of intellectual selfishness*, is a grave question. How fares the herd when its best specimens are continually destroyed? Shall grossness, ignorance and stupidity, *alone* reproduce themselves? We are acquainted, in a measure, with social history; but are the children of the brain to be forever the *only* legitimate family of genius?

We are not prepared to dogmatize in this direction, but think possibly "the golden mean" may be a safe measure for those whose moral sense commands the passions of their nature.

Will friend Peebles, "as early as possible, furnish for publication an affirmative paper upon the evidences" of the physiological truth of his "peculiar views?" §

THE SOUL OF THINGS;

OR, PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. Boston: Walker, Wise & Co.

The appropriate motto of this book is a quotation from Wordsworth—"Enter into the soul of things."

No more wonderful phase of spiritual development can be imagined than the unfolding denominated Psychometry. We do not refer to it at this time with the idea of introducing this famous book to any considerable portion of the intelligent Spiritualist public. Still, we have a few remarks to make concerning it; and if they happen to be of a favorable nature, it is because we have been pleased and instructed by a perusal of the publication.

With Professor William Denton—the eloquent, radical and popular, scientific lecturer—the general public have a most satisfactory acquaintance. The lady associated with him in this investigation was gifted with extremely rare endowments as a Psychometrist. This power was carefully tested by Mr. Denton on various specimens of different minerals, vegetables, fossils, petrifications, bones, etc. These observations were made with scientific care, and recorded with philosophic deliberation and accuracy. The whole collection of facts, so interesting and wonderful, goes to substantiate the theory of the authors, that all life is constantly photographing itself on the material substances by which it is surrounded, and to elucidate the law by which these pictures are developed before the mind. This book is one of the contributions Spiritualism has made to progressive science, and a scientific argument for Spiritualism. Though as concise as a text book, we read "The Soul of Things" with the fascination of a work of fiction. Indeed, it is truth itself, stranger than fiction, written in the vivid style which is a part of Mr. Denton's remarkable power. The reader pursues the course of experiment with an excited interest no mere work of art could so well maintain. We follow the vision of the Psychometrist from pole to pole, from continent to continent. She reads us the history of the triboite and meteor, from their shattered fragments; and looks down through the geologic strata by the same faculty with which she glances backward in retrospection of the ages. The spaces and all time are brought before us, and the shifting panorama of the vision is a historical picture gallery and museum of the world. Mr. Denton has placed us under obligations, as Spiritualists, by thus introducing his facts in scientific order. The same mode of treatment is required in connection with every phase of mediumistic development. Let those who wish to investigate Psychology, who would acquire a knowledge of the powers and faculties of the immortal spirit, peruse carefully this book. All may not adopt the theories of the author, but enlarged study may enhance the area and use of present knowledge; and ultimately, as the subject is understood, some one may be able to carry out the wishes of the authors, who, in the preface of the work, write, "we trust that it will have the effect of inducing men of intellect and means to investigate and teach, though they should pull down all the theoretical scaffolding that we have erected."

For sale at the office of the American Spiritualist, 47 Prospect street, Cleveland, O. Price, \$1.50; postage 20 cents.

OUR PLANET:

Its past and Future; or Lectures on Geology; by WILLIAM DENTON, Boston, Mass.

We are too late in this notice of a good and useful book, to add to the force of that which has heretofore been written in its favor. The new dispensation of common sense has no more earnest devotee than William Denton. Whether speaking or writing, his straight-forward, unqualified statement of truth is as refreshing as it is rare. In his hands a spade is a spade, and the instrumentalities of Science become weapons endangering the existence of shams of every age and condition.

We shall not attempt any setting forth of the scientific order of the work; its pages plainly explain themselves, and are so written that the interest of romance is developed in connection with a purely scientific study. *To popularize Science is to destroy Superstition*. Every honest Scientist is a Radical, and no department of knowledge is so dangerous to those who would live and die in love with the old myths as Geology. Mr. Denton has traveled much—met nature and the public alike, and knows equally well how to reach the secrets of one and the minds of the other.

Says Prof. White, of Rochester, "Mr. Denton has certainly succeeded better than any American author I know, in making a really interesting, readable book on general Geology." We should have said the same thing ourself, but not being a Professor of Geology, we could hardly be considered authority; but that the book is as interesting as a novel, as plain as a primer and as instructive as a text-book, we are ready to affirm. We know no better book to put into the hands of any man, woman, or child, as a means at once of interest or instruction.

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THE ATLANTIC ALMANAC FOR 1870.

The Atlantic Almanac for 1870 is of the same general character as those of 1868 and 1869, which have proved so popular. It has the following attractive literary contents.

The Modern Sindbad; thirty-one States in thirty days. Edward Everett Hale.
Bopeep, a Pastoral. W. D. Howells.
My First Waltz. W. M. Thackeray.
Two Ifs. Elizabeth S. Phelps.
Swimming. Thomas W. Higginson.
The Song-Birds of America. Thomas M. Brewer.
Little Miss Wren. Mary Russell Mitford.
Somebody's Humming Bird. Nora Perry.
Chops the Dwarf. Charles Dickens.
The Mystic. Alfred Tennyson.
Farm Yard Song. J. T. Trowbridge.
A good Word for Winter. James Russell Lowell.
In and out of the Woods. Kate Field.
The Breaking of the Truce. From Book 4 of Homer's Iliad. William Cullen Bryant.
John Smith. John D. Sherwood.
A Sea Dirge. Lewis Carroll.
Head-Work on the Farm. Author of "Ten Acres Enough."

The Almanac is profusely illustrated, and the Astronomical and statistical matter is full and accurate.

It is sold for 50 cents, by all Booksellers and Newsdealers, or will be sent, post paid, by the publishers, Fields, Osgood & Co., Boston.

THE SPIRITUALIST.

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"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

Spiritualism vs. Spiritualists.

Following up what was said in a previous issue No. 21, Oct. 23, under the caption of "Spiritualism Practical," we purpose saying another word in the same general direction, conscious that the subject is more worthy than we are of treating it; believing also that our readers are interested and concerned, or ought to be, with what is really practical in Spiritualism, as well as with its phenominal and philosophical aspect.

The utilitarian mind is ever inquiring *qui bono?* of what use? what is it doing? what does it propose to do? And what are its means to do with? These queries are legitimate and necessary to a better understanding of the subject. Much, therefore, depends upon the satisfactory character of each response and the fulness of exhibit they are capable of making in the aggregate.

We have already affirmed that Spiritualism is of itself the grandest and most practical movement of the century, inasmuch as it is destructive and constructive, iconoclastic and creative—the destroyer of the old and effete, the builder of the new and improved everywhere.

Because by its very nature it fundamentally supports and carries forward all practical and reformatory schemes; because it fully recognizes the law of progress; and finally, because it is becoming a universal educator, seeking to regulate all things in accordance with man's illumined Reason, thus keeping step to, and itself abreast with, the truths of Science and the teachings of Nature.

More to the spirit and inculcation of Spiritualism than to any other one cause, has man come to realize the fact that "what is theologically true cannot be philosophically false," and conversely "what is philosophically true cannot be theologically false."

Let but the truth of this proposition prevail and a Rational Religion more in accordance with the demands of the day naturally takes the place of the present system of superstition and contradiction which obtain under the general head of popular Christianity.

The practicality of *Spiritualism* is mainly seen in its educational unfoldment in matters pertaining to both worlds. Its inherent tendency is to liberalize the thought, enlarge and clarify the vision, and to render catholic the whole man or woman—in its completeness ensphering the individual with the principles of Love, Truth and Wisdom.

The practicality of *Spiritualists* is another matter and has never amounted to but little. Outside of certain special movements on the part of a few individuals there has nothing distinctively been accomplished. The past has evidenced an undesirable lack of unity of purpose. No common bond of fraternal labor ever conserved either their ability or means.

Commensurate with their claim, their privileges and knowledge, what distinguishing organic movement have they set in motion and sustained? True, a few sickly Lyceums are scattered over the country, but perishing for just what Spiritualists might easily supply, and yet they won't—*practical sympathy and personal co-operation.*

Probably more Lyceums have died since the first one was started or are now languishing for support, than are flourishing to-day. And this is sub-

stantially all that we as Spiritualists can show. What a commentary this is and what a story it tells as to the practicality of the millions composing the spiritualistic fraternity.

See what manner of support they give their best inspired promulgators and most analytical public teachers. Why even at this late day they are at the mercy of every irresponsible party or committee, with whom no engagement-contract is legally binding. At the best, they have never been more than half maintained, while many have received only starvation prices for their services. The consequence of this is, not a few of the better class have been obliged to withdraw from the field, contrary to their own desire and the efforts of their immediate inspirers; and others are making every exertion to do so soon as possible.

The practicality of Spiritualists! Where are the Hospitals either for mind or body? the institutions of learning, of reform, of protection? It is too soon to expect these, it has been said. Granted, but where is the spirit manifested that will ever be likely to eventuate in any of these salvatory benefactions? Reasoning from the known—the past quarter of a century—to the unknown, what may one naturally expect? Is the prospect encouraging?

The lesson taught, in this connection, by the various religious organizations of the country, is overwhelming in the quiet character of its sarcasm. By contrast, the distinctive, reformatory, amelioratory labors of the Spiritualists, are so meagre as to be nameless.

On paper they appear to better advantage. Good to plan and outline, their work is apt to stop just here. Their constructiveness does not outwork itself. Witness the splendid list of the noblest "objects" agreed upon at their last National Convention, viz: "*to co-operate with State and local organizations in the promulgation of the Spiritual Philosophy and its teachings; to aid in the organization of local and State societies; in the formation of Children's Progressive Lyceums; to encourage the establishment of a liberal system of education for persons of both sexes, on terms of perfect equality; and also the establishment of an American University on a plan similar to the ancient Alexandrian University. And further that the Trustees may have power to furnish aid to the destitute, employment and homes to the poor and friendless, free instruction to the ignorant, and incentives to reformation for the vicious and degraded.*"

Here is not only much to enlist the sympathy and effort of all those who are philanthropically inclined but very much for that larger class, who, though they have but limited means, are yet possessed with great activities, a disinterested love for the good of human kind and an unselfish desire to better their condition; a class of workers who feel themselves daily blest in doing for others and whose main desire is that channels of opportunity may be opened and maintained, whereby society, through their associated labor may reap the benefit. Yet beyond a general approval of these meritorious objects and a willingness that any so disposed may do all they like to practicalize them, the bulk of Spiritualists are so complacent in their selfishness as not to raise a finger or expend a dollar towards forwarding to success any concerted movement of this distinctive character.

Until Spiritualists, as a class, do accomplish something worthy their intelligence and means, they justly deserve to be criticized without fear or favor, yet more severely than ever; criticized until they rise to see the necessity of doing less in a general and more in a special way.

The Career of the God-Idea in History.

This work comes forth at an auspicious moment from the highly inspired mind of Hudson Tuttle, and will meet with a ready sale, for it contains a fund of information that should be at the command of every reflecting mind.—*Religio-Philosophical Journal.*

A National Woman's Convention.

The great National Convention of Women, advertised to meet in this city, has come—done its work in a womanly way—and gone.

That it was a success—a grand success—whether viewed from a man's or woman's stand point, no one will be audacious enough to deny, who was privileged to attend its sittings and witness the perfect order and decorum with which the business was transacted, and feel the electric thrill of enthusiasm which surged and swayed that vast assemblage of people, as earnest words fell from the lips of brave souled women and men in defence of not only "woman's rights," but "human rights."

We have attended a great many Conventions, Temperance, Political and Religious, and without the least desire to underrate men, or flatter women, honesty compels us to bear testimony in favor of this Woman's Convention, as being, all in all, decidedly in advance of any we have ever before witnessed. We are quite certain that the old party war-horses and the shrewdest wire-pulling politicians could have taken advanced lessons in the manner at least of conducting a Convention, if in attendance and possessing a disposition to learn.

As to ability, no one not encased in prejudice and bigotry in regard to the movement, and sufficiently conservative to be converted into a first-class mummy, would for a moment question such an array of talent as the following, who were the moving spirits and the directing power of this unusual gathering: Mrs. Lucy Stone Blackwell, Mrs. Celia Burleigh, Mrs. Julia Ward Howe, Mrs. Mary F. Davis, Mrs. Mary A. Livermore, Rev. Mrs. Hanaford, Mrs. Dr. Tracy Cutler, Mrs. Myra Bradwell, Mrs. Frances D. Gage, Mrs. Miriam M. Cole, Miss Lilly Peckham, and many others whose names we do not now recall.

Not only was such nobility of womanhood represented but a corresponding array of talent, among men who are laboring zealously to aid woman in the privilege of voting, among whom were the following:

Stephen Foster, Andrew Jackson Davis, Col. Thos. Wentworth Higginson, A. Bronson Alcott, Henry B. Blackwell, Giles B. Stebbins, Judge Bradwell, J. B. Harrison, A. J. Boyer, J. J. Bellville, and Rowland Conner.

Col. Higginson was made President and Mrs. Mary F. Davis Secretary of the Convention.

The speeches of both women and men to the Convention, were fully up to the demand, in directness of expression—point and force of argument—earnestness and elegance of delivery.

Among the addresses most pointed, far reaching in logic and argument, and complete in finish, were those of Mrs. Celia Burleigh and Mrs. Julia Ward Howe. For off-hand effective speeches Lucy Stone, Mrs. Mary F. Davis, Mrs. Livermore, Mrs. Dr. Cutler, Susan B. Anthony and Rev. Mrs. Hanaford have few equals, and no superiors of either sex.

A national Association was organized, with Henry Ward Beecher as President; and hereafter we may not only look for continued agitation upon this subject, but we may expect to meet a new Party with its candidates at the ballot-box.

In looking over our exchanges we were pleased to find such a general expression from the Press of the Country favorable to the movement. The "Old Fogies" snarl, and growl and scold, and sneer; and ransacking the past, they put forward all the old and oft exploded sophistries and absurdities that have been repeatedly urged in justification of the most unrelenting tyranny and debasing servitude, the world over, vainly supposing they can thus form a break-water that will resist this mighty wave, now sweeping over the land, in favor of woman's suffrage! Poor old fogies! of either sex—you are to be pitied! You no more comprehend or represent the age in which you live than so many "Cardiff Giants." Women will vote in this country in less than five years! All hail the day, when her complete freedom and selfhood shall be attained! The ballot will be woman's shield and defense, as it is man's. Then let her vote without delay.

Carbonnell.

One E. T. Carbonnell, of Boston, Mass., is following in the footsteps of Messrs. Fay, Bly, Von Vleck and other tricksters, who sometimes, under one pretence and again with another claim, have made merchandise of "physical phenomena." We are as far from a wish to endorse every supposed "physical medium" as from ability so to do. The public have been often and grossly imposed upon no doubt. Were not all these impostors accredited and professed media? But who so thoroughly as Spiritualists have discovered and denounced them? None certainly, and this is as it should be, since they have the ability so to do from a knowledge of the genuine manifestations.

Mr. Carbonnell adds nothing to that which has been discussed heretofore. He manifests the same facility in squirming out of a rope, the same tact in keeping clear of that which he knows *will* secure him, and the same superficial manner of referring phenomena to the tricks he exhibits, which are evidently impossible under the conditions imposed upon and granted by spirit media everywhere. However, the stale performances he repeats, are eminently satisfactory to those who rejoice in anything that saves them from the trouble of thinking. The Boston reporters have discovered for the hundredth time, that Spiritualism is "exploded" at last; the "Davenport trick" is explained, and they buzz along in search of some other popular prejudice to tickle.

The interest of the matter is the greater that Mr. Carbonnell exhibits near Mr. Eddy, with whose seances his performances compare as cheap glass to a diamond; even if Mr. Eddy were only a juggler as Mr. Carbonnell claims, Mr. C. should be ashamed of his own performances, which are child's play in comparison. This is assumed to be explained on the ground of a difference in practice, the confederate of Mr. C. saying he has had but three weeks to prepare in. The fact being as reported, Mr. C. has been for about that number of years getting up his show. There is a theory that "the Davenports", &c., are perfect humbugs, but neither Mr. Carbonnell nor Mr. Higginson have as yet demonstrated it. §

Sad News from Michigan.

Just as we go to press the sad intelligence reaches us that Mrs. Dr. Slade has departed from the earth form, and through the ever opening door-way of death, her freed spirit has winged its flight to the happy realizations and changeless joys of the summer land of souls.

We have no particulars of the cause of so sudden and unexpected a change. Mrs. Slade has been a noble and successful worker in Spiritualism and other reform movements, and we doubt not the influence of her earnest soul will be felt and her enlarged powers still be employed in the interests of humanity.

We tender our sincere sympathy to Dr. Slade, an old and valued friend, in this second family bereavement he has sustained. ||

A First Class Paper.

Let those who appreciate a first class literary and radically progressive paper, subscribe for "The Commonwealth," published by Charles W. Slack, No. 8 Bromfield street, Boston, Mass.

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"Good Bostonians when they die go to Paris," it is said. If this be true, "The Commonwealth" has a large French circulation. §

The Painesville Dramatic Club are entertaining the citizens of that place with the presentation of "The Octoroon." Not a new play; but rendered in such a manner as to do great credit to the acknowledged ability of this young troupe. ||

State Associations.**VERMONT.**

The Vermont State Association of Spiritualists will meet at St. Albans on the 17th, 18th and 19th of this month.

The friends of the cause everywhere are invited to attend.

PENNSYLVANIA.

The Semi-Annual meeting of the Pennsylvania State Society of Spiritualists will be held at Harmonial Hall, corner 11th and Wood streets, Philadelphia, on Wednesday, Dec. 15th, at 3 P. M.

The friends throughout the State are cordially invited to attend.

MICHIGAN.

The Annual Convention of the Spiritualists of this State will be held at Battle Creek, Dec. 10th and 11th. ||

Kansas.

We learn that the labors of Bro. Taylor, State Missionary of Kansas, are being crowned with success. Recently he delivered a course of lectures in De Sota which resulted in the establishment of a fine society. One of the best halls the place affords has been rented and regular speaking is to be maintained.

Prominent among the workers is Mr. David Belden, formerly of Farmington, O. Our many readers in Kansas will rejoice to learn that their State Missionary is proving himself most efficient, and that Spiritualism has come up into organic life in De Sota.

The same may be said of Topeka, where another zealous, hardworking Ohioan, Mrs. Thomas, has been speaking with excellent success for the year past.

Friends, everywhere, welcome and co-operate with our State Missionaries.

Dr. F. L. Crane is President of an interesting and growing Society in Topeka, where the friends have organized a Lyceum, which, when fully equipped, as it soon will be, together with the continued ministrations of Mrs. Thomas, cannot fail to insure a healthy growth to our cause in Topeka. Spiritualism is natural to this Western soil. ||

Letter from J. S. Morley.

ANDOVER, O., Nov. 25, 1869.

A. A. WHELOCK.

Dear Sir:—On last Monday evening we had our Anniversary Festival. Although it stormed and the roads were bad, the friends and children would not stay at home. We had about 150 present. The programme consisted of Singing, Silver Chain Recitations, Wing Movements and Marching.

Then supper, then a short time for the little ones to play.

It would have done you good to have seen them. And then came the hours for dancing, and I know you would have enjoyed this exercise if you had been here.

We had a splendid time, and perfect harmony reigned, and we are in a prosperous condition.

We had our election for officers the last Sunday in the year of the organization. The following was the result of the election:

J. S. MORLEY, Conductor.

MRS. J. A. KNAPP, Guardian.

W. J. KEEN, Librarian.

B. D. MORLEY, Secretary.

MISS MARION KNOXON, Musical Director.

Yours truly, J. S. MORLEY.

Read the "splendid offer" in our advertising columns of that excellent agricultural family journal, "Moore's Rural New Yorker."

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"Why Don't My Paper Come?"

As a complete answer to this oft repeated inquiry upon the part of those friends who are constantly sending for specimen No.'s of our paper, we publish the following as a fair specimen:

STOCKBRIDGE, Nov.

Dear Sirs:—I send for a specimen number of the AMERICAN SPIRITUALIST.

We hope the friend who sent this request will enjoy reading our paper when he gets it, and particularly when he does, that he will inform us *where* "Stockbridge" is and *who* it is that wants "a specimen number of AMERICAN SPIRITUALIST." ||

Meeting of the Executive Board

OF THE OHIO STATE ASSOCIATION OF SPIRITUALISTS, AT THE OFFICE OF THE AMERICAN SPIRITUALIST, ON WEDNESDAY, NOV. 3D, 1869.

Present—Hudson and Emma Tuttle, D. U. Pratt, George Rose, N. E. Crittenden, Oliver Stevens.

Meeting called to order by the President.

The following plan for Missionary work was submitted, and after considerable discussion was unanimously adopted:

As it is essential for the prosperity of societies that regular speaking be maintained, and in the opinion of the Board, it is of equal vital consequence to the prosperity of the cause, as the establishment of new organizations, the following plan is proposed, whereby unity and concert of action may be established between all societies of the State: That regular circuits be established, four societies making a circuit, each circuit having a speaker; thus giving each one Sunday in the month.

Whenever any speaker shall secure the concurrence of four societies to enter this plan, agreeing to pay ten dollars for his services once a month, the Board promises to add to such speaker's pay five dollars per Sunday, to be paid from the General Missionary Fund. Such speakers to defray their own expenses, and receive the proceeds of their week day engagements. But the adoption of such speaker as Missionary Agent shall in all cases be decided by a majority of the Board.

The General Missionary Fund is created by annual subscriptions. All who are interested in seeing order evolved out of chaos, in Spiritualism, in the shape of systematic effort, are earnestly requested to subscribe such amount as they feel inclined, to be paid quarterly to a Finance Committee. This part of the plan to remain unchanged from that hitherto adopted.

In this connection we suggest that the President and Treasurer of local societies constitute their Finance Committee, and where no organized society exists, those subscribing should appoint two or more of their number to act in this capacity.

Quarterly payments are due as follows:

| | |
|-----------------|----------|
| First Quarter, | Oct. 1. |
| Second Quarter, | Jan. 1. |
| Third Quarter, | April 1. |
| Fourth Quarter, | July 1. |

All subscriptions must be sent to D. U. PRATT, Treasurer, Cleveland.

On motion of D. U. Pratt, A. A. WHELOCK was elected General Missionary Agent.

GEO. W. WILSON, *Rec. Sec.*

C. B. LYNN, *Sec. pro tem.*

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Contributions may be sent to D. U. PRATT, Treasurer. All communications regarding the "Missionary Work" should be sent to A. A. WHELOCK, Ohio State Missionary.

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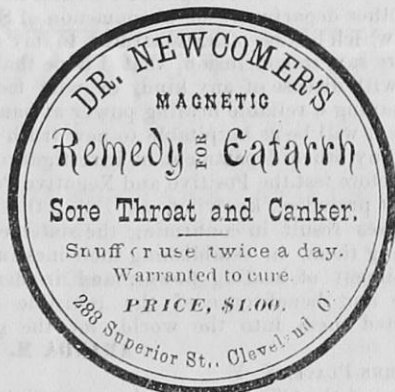
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LETTER FROM MRS. SPENCE.

M. R. EDITOR—During the twelve years of my labors as a spiritual lecturer, in nearly every State in the Union, I, of course, like every other lecturer, had thousands of hearers, formed numerous acquaintances, and made many friends. With them all I believe I acquired, if no other reputation, at least that of being not only a zealous and faithful worker, but also a sincere and honest advocate of what I conceived to be the truth, regardless of the loss of reputation, and of the favor, and friendship even of Spiritualists themselves, and at the risk of my personal liberty, and perhaps, at times, of my life. There are, therefore, a large number of persons in the various States in which I have lectured, as well as elsewhere, who, having confidence in me individually, would like to hear from me personally in regard to the merits and claims of those Positive and Negative Powders with which my name has been identified, and about which so much has been said in the spiritual and secular papers. To meet this general wish, and to answer many private letters of inquiry on the subject, I beg leave to make the following public statement:

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9-3

CLEVELAND, O.

[For the American Spiritualist.]

The Unfortunate's Lament.

BY GEO. WILLIS COOKE.

I wonder if it be of fate,
That I must bear such heavy weight
Upon these shoulders, lame and weak,
And all the time be good and meek?

I bear my load all night and day,
Over a rough, untravelled way;
Where dangers in the path are strewn,
And ills which others have not known.

I stumble oft, and make misstep;
Then all goes ill with me, except
Some angel lendeth me his strength,
'Till I recover mine at length.

Does God require of me this task,
This bitter toil? I daily ask!
The answer is some foolish plea,
That God has made this task for me.

Ah, friend! I think it is not so;
I doubt the good you would bestow
Upon this weary soul of mine,
And so would'st thou, if it were thine.

God did not make this task for me,
My soul cries out most wearily;
And all my nature doth rebel
At thought that He such tasks compel.

How came it, then, I fain would know.
Upon my soul rests bitter woe;
While sorrow leaves its impress deep;
For even I have power to weep.

I think it is a thing of fate—
That Nature marks me for her hate!
Thus over rough, untravelled way,
Bear heavy load all night and day.

I may be wrong—God teach me right!
Then let me see, some day or night,
One jot of good that I have done;
And I shall judge my burdens none.

JEFFERSON, WIS., 1869.

Light in Dark Places.

The Cornell *Era*, published at Cornell University, Ithaca, New York, enlightens the heathen about Ithaca in regard to the College:—"The Emperor of China has been invited by the Trustees to deliver a course of lectures on Political Economy; each student is required by the rules of the institution to stand on his head on the roofs of the University during two hours each day. The religious services of the University are conducted by a Mohammedan dervish, a Mormon elder, and a Sioux medicine-man, alternately; the first year men are compelled to read a chapter seven times a week in the Koran, using the original Arabic text. The members of the Faculty are accustomed to assemble every morning before breakfast and dance a hornpipe to the music of the Chinese. Horses are soon to be admitted to the University, and Dexter has already accepted the professorship of Hippology. All candidates for admission next year will be obliged to pass a thorough examination in Hottentot. These features of our institution ought to afford our rural friends sufficient matter of comment and discussion during at least a fortnight."—*Boston Journal*.

The *Era* has work on hand, if it enlightens all the heathen thereabouts. Some time ago Mr. Cornell had a party of some sort, where a cotillion was enjoyed by part of the guests. Immediately a protest was got up and signed by every clergyman in the place but two, and these "farthing candles in the service of the Lord" actually had the impudence to present this precious document to Mr. Cornell himself, as we were informed.

Ithaca lies in a deep valley, at the lower end of Cayuga Lake, and Rip Van Winkle has been asleep there more than twenty years. The University has partly awakened these wonderful moralists, and now they find their miserable interference will not be tolerated in University matters or private affairs, they sit in their places, and like dogs baying the moon, from their haunches, cry

"Infidel! Atheist!" towards the hill on which the institution stands.

Cornell will do well enough! The meaning of the squib we publish is, that Rev. members of "The poke your nose into other people's business Society," had better mind their own affairs, so be they have any to attend to. Just such rebuffs do this conceited class of saints (?) good. §

Free Love in the Church of England.

While the Rev. John Jackson, Rector of Ledbury, in Herefordshire, Eng., was preaching on Sunday, Oct. 3d, a young woman, formerly cook in his family, walked down the middle aisle, and holding up a child, informed the congregation that it was Mr. Jackson's. The effect of this presentation upon the preacher may be imagined.—*English News*.

Here we have another illustration of the demoralizing influence of Christianity in general—of the Church of England especially, and of clerical pursuits in particular.

Had the Rev. John Jackson been a Spiritualist speaker, he might have been saved from all this. At all events, he would have been enough of a man to care for his mistress and child. We hope the prayers of all Spiritualists will ascend "without ceasing" for this misguided minister, whose short-comings and over-reachings we are compelled to chronicle. Truly they and their people, their cooks and their babies, are to be pitied. §

Spirit Photographs Scientifically Possible.

The editor of the *British Journal of Photography*, writing on this subject, says: "Apropos of the Mum'er Spirit photographs, a good many absurd things have been said *pro* and *con*. on the subject. But a writer in the latter category, who asserts that anything that is visible to the eye of the camera, and thus capable of being depicted by photography, must, therefore be visible necessarily to the human eye, is surely ignorant of that important branch of physics popularly known as florescence. Many things are capable of being photographed, which to the physical eye are utterly invisible. Why, for the matter of that, a room may be full of ultra-violet rays of the spectrum, and a photograph may be taken by means of that 'dark light.' Objects in a room so lighted would be plainly visible to the lens of the camera; at any rate, they could be reproduced on the sensitive plate, while at the same time not an atom of luminousness could be perceived in the room by any person possessing ordinary human vision. Hence the photographing of an invisible image, whether that image be of a spirit or a lump of matter, is not scientifically impossible. If it reflect only the florescent, or ultra-violet spectral rays it will be easily photographed, but it will be quite invisible even to the sharpest eye."—*Banner of Light*.

Father Hyacinthe.

Father Hyacinthe is in danger of getting the major excommunication thundered against him. There was a time when the thought of such an infliction was almost as horrible as a first-rate toothache, but the race of man, including the Latin race, has outgrown all that, and cares not the snap of a finger and thumb for excommunication, be it major or minor. The major excommunication has become a very minor affair indeed, and the minor is nothing. There is something sublimely ridiculous in the notion that a man can be harmed because an old gentleman in an old city of the old world rattles some old theatrical thunder over his head. Time was when even kings trembled before the threat of excommunication and interdict, but that beggar who should fail to laugh at it now would indeed be a very beggarly fellow. Pontifex Maximus Pius is of just the same account in the eyes of rational creatures as Jupiter Optimus Maximus, and his thunderbolts are as effective as were those of that once illustrious but now obscure deity.—*Boston Traveller*.

REMARKABLE SERMON BY AN EPISCOPAL CLERGYMAN.—In New York city a remarkable and somewhat surprising sermon was preached by the Rector of St. Alban's Episcopal Church in 47th street, wherein the Rev. gentleman affirmed that the Episcopalian and Roman Catholic belief is positively alike,

although the members do not commune together, owing to intrigues at the Court of Rome at the time of the Reformation. The speaker boldly asserted that the churches referred to are actually but one, and that the members are all Roman Catholics, and he hoped to see the day when both should be united under the latter name and united in communion. The sermon created much sensation among the hearers, many of whom were Protestants from other denominations, whose belief he attacked, utterly denying their faith as a religion based on Christ.—*Cor. Boston Herald*.

Memory Extraordinary.

Mr. Thomas Watts, a librarian in the British Museum, who knew fifty languages and the titles of half a million of books, is dead.—*English News*.

What a hint of the infinite capacity of the human mind is here presented! Such attainments bewilder us, and yet they are the result of only a few brief years of study.

Knowing through Spiritualism that we are immortal and that we retain all our faculties in another form of life, what fancy can imagine the destiny of the spirit? §

A Pious Mother chides her Son for being Angry.

Mother.—Willie, the Bible says, "Anger resteth in the bosom of fools."

Willie.—You don't call God a foo', do you?

Mother.—Why, Willie! What makes you ask such a question?

Willie.—Because, the Bible says, "God is angry with the wicked every day."

Mother.—There, Willie, you can go out and play now! ||

THE WOMAN WHO DARED.

BY EPES SARGENT. BOSTON: ROBERTS BROTHERS.

"The Woman who Dared," dared to do right. Educated by sensible parents, she develops into a progressive woman—an artist, a Spiritualist and medium. She loves a man, a gentleman, a scholar, and withal a hero. She woos him, wins him, marries him, and—has a baby!

Radicalism—Spiritualism—Socialism; if you understand and love these things, then you will be charmed by this fresh new poem. Its harmonies will fall upon your spirit as the rhythmic echo of your own most divine thoughts.

Do you, through bigotry, prejudice and ignorance, misconstrue and hate the progressive ideas, impulses and attainments, of the age? then this book has power to charm you out of your churlish temper, to correct your misapprehension, and awaken in you, new ideal of human life, its duties, possibilities and triumphant glories.

The man who can read "The Woman who Dared" and arise with a sneer on his lips; who is not made more hopeful and truthful; more respectful toward himself; more appreciative of womanhood; is an unripe specimen, as well fitted to understand the true relation of the sexes as to float like a bird in the atmosphere; one who would appreciate woman, as the hog comprehends the Epicurean philosophy.

Epes Sargent is not to be made famous by our compliment, nor would he suffer, perhaps, by our denunciation. Our expressions are from earnest conviction; we are charmed with the book he has given us this time. Its happy audacity inspires us with respect, while the perfect simplicity of its method and language excites our cheerful admiration.

We have heard of "word painting" before now, and have often been called on to admire displays of verbal pyrotechnics, wherein outlandish phraseology and sentimental affectation, were exhibited as the product of genuine inspiration. Such developments are the prostitution of art, and bear the same relation to true poetry that the "made woman" of the sensational theatrical sustains to the classical forms of the Grecian drama.

In expression this poem has the simple purity and severity of sculpture itself; yet an unperverted or cultivated taste is none the less pleased. The beauty is the grace of nature, not the glamour of stage effect, the influence of meretricious coloring. We are refreshed by a poet who has such confidence in his own powers, and the merit of his theme, that he can afford to leave stale tricks of literary mountebanks to those who must depend on them; and treat us to language as chaste as the women whose character and fortunes he celebrates.

Struck off at the University press, Cambridge, Mass., on thick, tinted paper, and neatly bound, we are at loss whether author, printers or publishers, have best done their share of the work of book making. That many more such books may soon enrich Spiritualistic literature, every progressive mind must desire.

Whatever may be thought of the ideas of Mr. Sargent and his co-workers, he has done much to secure for their views respectful consideration. The whole composition is a vigorous protest against the wrongs of society, the disabilities of woman. The pen of the author is at once a scalpel and a sword. He lays bare with steady hand the deep seated evils of life, and pierces relentlessly to the heart the giant shams that are the tyrants of the weak and poor. Such a writer, such a book, cannot fail to have their influence; and though some may be shocked and some confounded by the propositions advanced, we little fear the effect will be other than to hasten the advent of that "good time" so long coming.

The book is suitable for a holiday gift, and is for sale at the office of the American Spiritualist, 47 Prospect st., Cleveland, O. Price \$1.50; postage 16 cents. 2